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AMERICAN Educational Monthly.

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Popular Instruction and Literature.

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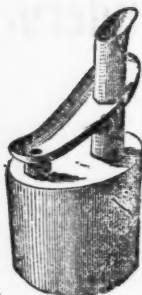
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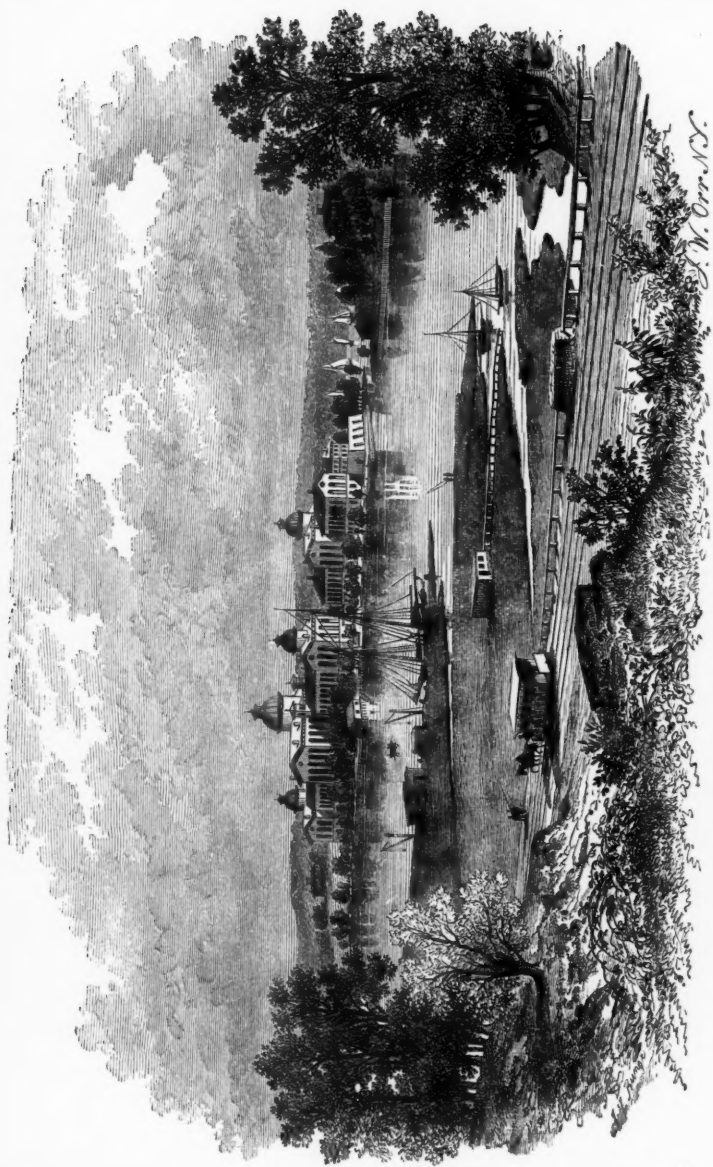
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NEW YORK HOUSE OF REFUGE, RANDALL'S ISLAND.

AMERICAN EDUCATIONAL MONTHLY.

VOL. V.

SEPTEMBER, 1867.

NO. 9.

FACTS AND THOUGHTS ABOUT REFORM SCHOOLS.

III.

WE are now prepared to examine the condition of the inmates at the time of their entrance into a reformatory school. These are, first, the early-matured, *hard boys*, who have contrived to escape arrest earlier, and are brought to the Refuge not until from fifteen to eighteen years of age. They have been vagrants and thieves from childhood, and are proud of their proficiency in the lowest and most shameful sins. They are well acquainted with the slang and technicalities of crime; their education has been gathered from the street, or from haunts where discharged felons lurk waiting for new victims. They admire and emulate these bad men, and see no good in a life of purity and integrity. Their nature is imbued with the spirit of profligacy and recklessness; the world of sensuality and crime is the only world they know. This is not a hopeful class, and their admission to Reform Schools is deprecated by all true friends of the system. Despite the regular life, the constant labor, the instruction of the schools, and the moral and religious influences of the House, many of these boys overleap all restraint as soon as discharged, and are soon found in penitentiary or prison. It is true that among them there are not infrequent cases of reformation; and could they be entirely prevented from injuring others by association, they might be hopefully received. A *House of Correction*, however, should receive criminals approaching maturity. Their presence brings an institution intended for children of tender years into disrepute, and to it is ascribed all their after wrongdoing. It would seem to us that in proportion to the rarity of receiving such subjects would be the success of a Reform School in carrying out its original mission; yet we find this class largely represented in nearly all.

A second class are boys having respectable parents or guardians who are unable to control them. These boys have generally received some education, have been to church and Sunday school, and often have had good home instruction. But they have fallen into bad company and

acquired habits of truancy, disobedience, idleness and petty theft. They seem unable to resist temptation and the wiles of vicious associates. The influence of the institution upon such boys is, in most cases, peculiarly beneficial. They are removed from their evil companions, and still retaining some degree of self-respect and conceptions of virtue and justice, need to be confirmed and strengthened in good ways rather than taught. The proportion of this class who do well is very large.

The third and largest class of Refuge children is comprised of those under twelve or thirteen years of age who have no proper protectors or homes. Some of them are orphans, others have criminal or drunken parents. The latter are naturally lower in moral condition than the others. They are sent out as professional thieves and beggars at an early age, their vicious parents in many cases relying upon them for support. Their piteous tones and extended hands meet us at the entrances to public places, soliciting charity with doleful representations of distress and destitution at home. They return at night to some cellar with their ill-gotten accumulations, and the money is exchanged for liquor by the able-bodied idlers who have awaited their coming.

Orphans, or children of really infirm and destitute parents, who are forced by necessity into the streets, are usually much more innocent,—their condition and surroundings having less of actual deceit and crime. Yet we cannot consider any of these little ones as morally responsible for their transgressions. The lessons of the street are soon learned, and habits of thieving, swearing and lying are acquired with little or no sense of guilt. Many of these children are pleasant-faced, bright, tender-hearted little boys, but they are wholly untaught in any knowledge of God, religious truth, or books. The low theatres and brilliantly lighted saloons, are their ideal of paradise, and to procure the means to enter them they will steal more readily than for food.

Here is the legitimate field of the Refuge or Reform School, in caring for these young offenders when arrested for vagrancy, begging or stealing. Let them alone for two or three years, and they develop into the *hard boys* first mentioned. Arrest them now, and the institution becomes father and mother to them, and they yield readily to its efforts to win them to the ways of virtue. Our streets are full of children of this class, very few of whom are sent to an institution of reform until they are almost beyond its influence from long continued familiarity with crime. Of those who are early brought under discipline, a very large proportion become worthy and respected citizens.

There is still another class of children of which a few representatives may be found in all these schools. These are children deficient in moral and intellectual power, but subjects of strong animal appetites, or having almost unconquerable tendencies toward some peculiar form of crime.

These are almost helpless before temptation, and have little appreciation of the lessons of virtue. But here they are removed in some degree from temptation, and sometimes the weak intellect is strengthened, and the moral nature considerably developed. Quite encouraging results have been known even in these trying and pitiable cases of moral obliquity and weakness.

The same distinctions apply to the girls, with the additional remark, that in the cases of the older and more hardened ones, the loss of modesty and womanly virtue renders them peculiarly hard to reach by means designed and intended for children of tender years and unformed characters. These wayward girls have not gone far enough in the ways of sin to taste its bitterness, and the excitement of their short period of gay dress and attendance at concert saloons, makes them regard all else as common-place. Of the girls, especially, is it true, that they must be saved *in childhood*; for in early womanhood they have additional temptations which, yielded to, place them beyond the pale of social respect, and greatly diminish their chances of reform.

Let us next inquire by what means the House of Refuge or Reform School proposes to accomplish its work upon these its wards. The ideas upon which it is based make it obligatory upon it to ascribe the errors of childhood to the unconscious imitation of evil examples, to accident, to neglect of parents; to anything rather than moral guilt. It must treat them as deficiencies of education, and provide means to supply such deficiencies. It must strive to remove from its children the obloquy which crime entails upon a responsible person, and treat them as unfortunates, whom, in the name of society, it adopts to save and bless. This idea excludes punishment for the past from becoming a part of its discipline. All its provisions must point to the future.

There are certain points upon which the hope of touching the heart and permanently reforming the character may be fixed with some degree of assurance. First, security of the person. You must not only have, but keep the child, if you are to do him good. This necessity has built walls too high to climb, and imposed restrictions upon the liberty of those within. A child accustomed to roving at will, does not readily submit to remain within a small enclosure without constraint.

It is not, as some may suppose, children who have homes who are most anxious to escape; nor do children grow restless with long-continued confinement: on the contrary, most attempts to escape are made during the first few days. Two little fellows of nine and eleven years, lately committed to a House, were missed from the early school one winter morning. Search was instituted through the day, but they could not be found. At nightfall they came in, famished and nearly frozen, having jumped from a window while the boys were passing through the hall to the school-

room in the morning, and climbed over the wall into the girls' yard by aid of a grape trellis, evidently supposing they would descend on the street. Finding their mistake, they had lain concealed all day in an old hot-bed, without food, and under a bitterly cold and relentless snow-storm. Yet neither of them had any place to call home, or had experienced aught but love and kindness during his short sojourn in the House. The instinct of roaming was strong enough to overcome hunger and severe cold for fourteen hours.

Inspection, which provides for a scrupulous regard to external deportment and all the little proprieties of appearance and manner, is strongly relied upon as a means of reform. If the *signs* of proper feeling on any point can be called out, it inspires a taste and appreciation for that feeling, and induces an effort to render the indications true. Neatness of person and dress, decency and civility of language to all persons, mildness and amiability of manner, habits of quiet and order, proper behavior at meals, and respectful attention to instruction, and devout posture during religious exercises,—these insisted upon, for even one year, must make a mark upon the life and character.

Thirdly, *classification* is considered as one of the most important points in consideration of the interior workings of these schools. We have already seen how widely different are the moral conditions under which the inmates enter, and may readily imagine the necessity of the separation of the precocious thieves and burglars who have learned to love vice,—to roll sin "as a sweet morsel under their tongue,"—from those of younger age whose crimes have been those of necessity or from instigation of older persons. If both classes are kept together, the most vigilant supervision cannot prevent opportunities for the relation, by the older and more vicious, of all the details of a corrupt life, the explanation of technical terms, and practical application of skill, which would in many instances entirely neutralize the moral and religious training however thorough.

Yet age cannot be taken as the basis of classification, though it is an important element in considering moral character. It must be very difficult to determine at what precise age evil habits assume such control of an individual as to render him the source of corrupting influences to those who come within the sphere of his contagion. It must be earlier in some than in others, and it is impossible to fix any certain year of life as the dividing line between one class of youth and another. Yet those whose vicious habits are fixed by long experience, must be removed entirely from contact with those whose wanderings from the path of virtue are comparatively few and trifling; and this separation must be in the hands of the presiding officer, and be based upon a knowledge of their past life, combined with their development of character in a probationary state within the walls.

In almost every institution we find *two classes*, distinctly limited and kept asunder, while some have three. But these are not enough. A very eminent and successful Refuge Superintendent has said that there should be three original divisions,—the worst, and morally infectious class forming one; the youngest, more innocent boys another; and the wilfully vagrant and the incorrigible, the third. These should be subdivided into classes of about forty each, to be placed under the care and instruction of one or more teachers, who should be constantly with their charge in school, on the play-ground, in the work-shop, dining-room and chapel, and conveniently near to their dormitories.

Defective classification, especially in our larger institutions, fearfully increases the danger of admitting the class of youth of both sexes who have been mentioned as hindering and disgracing the Houses which admit them. So long as economical motives, and the arrangement of buildings prevent the carrying out of a proper system of classification, greater care should be exercised as to the character of those admitted.

SOME GERMAN READING BOOKS.

IT is well known that Prussia and Saxony, and following their lead, the other North German States, have for many years taken a deep interest in popular education, and that Leipzig, in particular, has one of the best school systems in the world. So that it is not at all wonderful that the best series of German reading-books should be written and published at Leipzig. These "*Lebensbilder*" (pictures of life), or imitations of them, although they have been only a few years before the public, are used in the majority of German schools both in Germany and America. They are a reaction against the realism, as the Germans call it, the scientific tendency of another text-book party in Germany, who are doing there, what Willson has attempted here, making reading books teach science. This battle of text-books in Germany is one incident of the great battle that is going on all over the civilized world between the useful and the beautiful, the real and the ideal.

In the preface to the fourth *Lebensbilder*, the authors state their principle to be, that a reading-book should not be a text-book for systematical science, but should consist of selections from the noblest and best of the German classics. When we accept this principle, they say, the importance of the reading-book rises immediately, and it ceases to be wholly in the subordinate service of a mechanical ability to read, and of a scientific education. Through its material it becomes at once the lever of national

culture, the cherishing nurse of our cultured mother-tongue, and of the so long neglected literary attainments of our nation. In the second and third volumes of the series, they say they have carried out this principle, as far as the object of these books allowed, and in the fourth volume it is carried out more fully. Whether we agree with this principle wholly or not, it is in either case worth our while to see how the principle is actually carried out by four of the leading teachers in the best public schools of one of the best educated countries in the world, where the *theory* of teaching is studied more carefully than in any other country whatever.

Of course mere learning to read simple words has nothing to do with an insight into the German literature. Any method of teaching this first step in reading might have been used consistently with their principle. The method actually chosen was Dr. Vogel's adaptation of Jacoto's principle, "the united object-reading and writing-teaching, based upon normal words with pictures." If any one wishes to see what this method looks like in English, he can see it in the "Phonic Primer," published in this city last year, which is a mere imitation of the first *Lebensbilder*. It would take too much room to describe the method in detail. Suffice it to say that the names of objects, of which pictures are given, are taught first as words, and then analyzed into their vocal elements. The system may be a good one in the hands of competent teachers, and even for them commentaries on this primer are necessary in Germany: but it is too complex to be used elsewhere. The book closes with twenty pages of little stories, verses, texts, and riddles, that are well selected and adapted for young children.

The second *Lebensbilder* is intended for intermediate classes in common schools, and is the one of the series from which our compilers of readers could learn most if they would. Only a few pages of introductory matter was written by the authors, the rest is selected from all German literature that is adapted to children. There is very little of the didactic style in the pieces,—they are stories, dialogues, bits of poetry, and the like. The German mind excels in just this direction, in simple narrative, descriptive or lyric pieces; and so among the great mass of verses, printed as prose, we find poems by Goethe and Schiller, by Uhland, Arndt, Rückert, Bürger, Hebel, and Hoffman von Fallersleben. There are prose pieces by Herder, Lavater, and Krummacher. There are stories from Grim's "*Märchen*," from "*des knoben Wunderhorn*," and from Anderson. And the whole is arranged according to Deuzel's method of object lessons, in sixteen parts,—the school, the human body, the family life, the house, the city and its inhabitants, the village, the garden, the meadows, fields and vineyards, the forest, the mountain, the water, the earth, the animals, the heavens, changes in nature, God and man. These are the subjects treated of. And the manner of treatment is shown in the fact that the pieces

average two-thirds of a page each, many being even of three or four lines, and from that up to four or five pages; and that more than half of the book is made up of stories, fables, and "*märchen*," and about one-fifth of songs. The rest are descriptive and didactic pieces, dialogues, prayers, riddles, lists of names, and parables. We have never seen any book in English or German that would interest children from eight to twelve years old, and awaken thought and love for reading in them, as this book does.

The third *Lebensbilder* is intended for the upper classes of German common schools, for children from ten to fifteen years old. It falls in two divisions, one purely literary, made up of poems, fables, parables, dialogues, stories, descriptive and didactic pieces, letters, proverbs, and riddles, the poems and stories still taking the most room, as in the second *Lebensbilder*, including pieces from most of Germany's great writers, especially from Krummacher, Hebel, Herder, Schiller, Glein, Lessing and Rüdert. The second division consists of pictures of nature, selected from the best writers of popular science, and often in the form of stories or dialogues; pictures of geography and ethnology, pictures of all kinds of business life, and historical pictures mostly from German history; all selected with care, and giving the title "pictures of life" to the whole series. They do not attempt to teach science technically, but they give the best results of science, the wonders it unfolds to us, and set children to thinking about and observing the universe in which they live.

The appendices to each of the first three "*Lebensbilder*" are worth noticing. To the primer the appendix consists of object lessons for beginners in arithmetic, and outlines of tools, buildings, fruits, etc., for drawing and for object lessons. To the second "*Lebensbilder*," the appendix consists of Bible texts with verses upon them, a few prayers, and Luther's smaller catechism, which is required by law to be taught in the common schools. To the third "*Lebensbilder*" the appendix consists of forms for letters and business documents, a collection of the popular songs which the Germans so delight to sing, and synopses of church history, of geography, of universal history, of natural history, and of natural philosophy. These synopses are used by teachers as skeletons of their extempore talks to the scholars upon these subjects. The synopses are for the benefit of the scholars. The teachers have very full text-books made expressly for them, a sort of text-books of which we in America have scarcely any conception: as indeed we have also little conception of this whole system of learning from the mouth of the living teacher instead of from a lifeless text-book.

The fourth "*Lebensbilder*" is intended for children over fourteen, in high schools and seminaries. The first division, making more than half the book, contains one of the best collections we have ever seen of the German literature. It is arranged under the heads of narrative, dramatic, descriptive, and didactic, and each of these is again subdivided. For in-

stance, the narrative division is subdivided into The Tale, The Epos, Ballads and Romances, Sagas and Myths, Legends, The Märchen and The Idyl. And under each of these subdivisions the pieces are arranged in the order of time. A few German classics are not represented in fair proportion, because either of the difficulty of making extracts or the general universal tone of their works, and of course some others are represented to excess for an opposite reason. But one can turn here and find almost all his favorite poems, and certainly all his favorite authors represented. Here is Schiller with twenty-five pieces, and Goethe with sixteen, Herder with eleven, Uhland and Röchert, with ten each; Gellert with nine, and Körner with seven, and many others with a less number of selections, making together "a household treasure," as the authors call it, for very poor families of Germany, and giving them a chance to follow Goethe's advice, to prevent the tendency in our work-a-day life to lose our feeling for the beautiful and the perfect, by every day hearing at least one little song, and reading at least one poem.

The second division is on the same subject as the second division of the third "Lebensbilder." The "pictures of nature" commence with Jean Paul's "Dream about the Universe," and has such pieces as these: "The earth as seen from the moon," "The duration of the Universe," "Advantages of the human body," "The Art and Speech of Man." The "pictures from Geography and Ethnography" have, for instance, three pieces about America, selected from Ziegler: "The United States of North America;" "Religious Sects in North America;" "American Prisons." The "historical pictures" contains extracts from Schiller, Raumer, Menzel, Neander, and Von Müller, and is what it proposes to be, *pictures* from history of great events, great men, of manners and customs, and even of the causes that led to certain great events.

Now, the point in which these "Lebensbilder" excel is that they furnish the very best reading matter. They contain a large share of the noblest and best that Germans have written. While they cultivate the child's intellect, and, as far as possible, his moral nature—the point at which most school books stop—they do not neglect his æsthetical culture. They give the very best material to cultivate a true taste for all that is beautiful in nature or in literature. Our education now-a-days too often contents itself with the categories of the True and the Good, forgetting that there is a third category of thought—the Beautiful. The danger of the present age is that the true, that is science, will overshadow the good, that is religion, and entirely destroy the beautiful, that is art. And we welcome every successful attempt to counteract this tendency. Our only regret is, that we have no reading books in America that will equal this German series. We have a few excellent reading books, but no series that could challenge comparison with these "Lebensbilder."

GRAMMATICAL NOTES.

II.—PARTITIVE NOMINATIVES AND THEIR VERBS.

GOOLD BROWN, both in his *Institutes* and in his *Grammar of Grammars*, teaches that "the adjuncts of the nominative do not control its agreement with the verb;" i. e., do not determine the number of the verb. And so say grammarians generally. There can be no doubt that, in the instances to which this rule is designed to apply, the number of the verb should not be controlled by the adjuncts of the nominative. This is evident from a glance at the examples given as violations of the rule. But, if we are not grossly in error, there is a class of nominatives, whose adjuncts, implied if not expressed, alone determine the number of the verb. We refer to partitives, words that denote a part, greater or less, of a thing or of several things, a class of nouns and pronouns—"pronominal adjectives," some might call them—generally overlooked by English grammarians. This class includes such words as *all, any, enough, fourth, half, mass, more, most, none, part, per cent., plenty, portion, proportion, quarter, remainder, remnant, rest, some, third, whole, worth*, etc. These, as *partitives*, when followed by an adjunct conveying the idea of unity, require a verb in the singular; when followed by an adjunct conveying the idea of plurality, they require a verb in the plural. It will be observed that these are not collective nouns. The idea of plurality or of unity does not inhere in themselves, as is the case with collectives, but is gathered from their adjuncts.

ALL. "*All of them were present.*" "*All of it is yours.*" **MOST.** "Probably *most* of the new words in any language grow out of the foreign relations," etc.—Marsh, on Eng. Lang. p. 274. "*Most of the work was well done.*" **HALF.** "One *half* of these authors give little or no countenance to such an independent case."—G. Brown, Gr. of Gram. p. 260. "Behold, the one *half* of the greatness of thy wisdom was not told me." 2 Chron. ix. 6. **NINTH.** "One *ninth* of the questions were answered incorrectly."—Stoddard's Int. Arith. **TENTH.** "Nine *tenths* of the property of this country is owned by one tenth of the people.—N. Am. Rev., Jan. 1863. "Nine *tenths* of his preaching was positive."—N. Am. Rev., Apr. 1864. "Nine *tenths* of the sugar produced in the United States comes from Louisiana."—Cornell's H. Sch. Geog. p. 93. "Such appears the reason for which nine *tenths* of our youngsters are sent abroad."—W. Irving, Traveller. **THIRD.** "About two *thirds* of all the fresh water on the surface of the earth is contained in the great American Lakes."—Maury, Phys. Geog. of the Sea, p. 7. **QUARTER.** "Three *quarters* of the men were discharged; and three *quarters* of the money was sent back."—Brown's Gr. of Grammars, p. 587. **PART.** "*Part* of the massive walls of a hand-

some church still *remain*."—Irving's *Columbus*, ch. xi. "A great *part* of the *words* of the English language that have more than two syllables, *have* more than one syllable in some degree accented."—Worcester, *Dict.* p. xii. **PORTION.** "A *portion* of our *cavalry* *were* dismounted."—N. Y. Herald. "A small *portion* of the *gold* *was* found." **PROPORTION.** "A certain *proportion* of the *products* of the voyage *were* to be rendered to the crown."—Irving's *Columbus*. **PER CENT.** "Seventy-five *per cent.* of the *sales* *were* made by the monopolists."—N. Y. Herald. "On one critical occasion over sixty *per cent.* of the *men* on the muster roll *were* absent from the ranks."—Richmond Enquirer. "What is four *per cent.* of two hundred and fifty?"—Robinson's *Higher Arith.* **PLENTY.** "There *are plenty* of good *words* in the language, that have never yet seen the inside of a dictionary."—New Englander, May, 1860. "*Plenty* of *oats* *are* to be had at fifty cents." "There *is plenty* of *wheat* yet unsold." **SOME.** "Some of the greatest *poets*, the profoundest *philosophers*, the most learned *scholars*, the most genial *writers*, *have delighted* in proverbs."—Trench. **WORTH.** "There *is* over sixty millions of dollars' *worth* of *cotton* stored along the line of the railroads reaching from Wilmington."—N. Y. Herald, Feb. 21, 1865. "Thirty thousand dollars['] *worth* of *sales* *have* already been made."—Mass. Teacher for 1863, p. 357. "Often many thousand dollars' *worth* of *goods* *are* in the hands of the natives."—Du Chaillu's *Equat. Afr.*, p. 36. "Over \$7,000[']s *worth* of the *bills* *were* found in their possession."—N. Y. Observer, May 15, 1862. **WHOLE.** "The *whole* of King Charles's *party* *were* called cavaliers."—Goodrich's *Com. Sch. Hist.*, p. 267. "In 1810, the *whole* of the *Netherlands* *were* united to France."—Do.

These examples must suffice to illustrate, if not to establish, our position.

A remarkable fact in regard to those nominatives that denote fractional parts is that, even though they are in the plural, the verb should be in the singular when the adjunct conveys the idea of unity. Hence the following, though doubtless written with a view to correctness, are to be regarded as wrong. "Four-sevenths of New England *lie* within the jurisdiction of Massachusetts." "Three-fourths of this pier *are* built of timber and earth." "Nine-tenths of the water which it contains *are* derived immediately from the ocean." "Four-fifths of the surface *consist* of rocks and mountains." "Three-fourths of the English language at present *consist* of words altered or derived from the Teutonic dialect." "Five-twelfths of eight-four *are* how many times seven?"

It can be only from adhering blindly to the idea that the adjuncts of a nominative must not determine the number of its verb, that writers, otherwise generally correct, are found expressing themselves in such English as this. Take any one of these sentences, as, for example, the following: "Three-fourths of this pier *are* built of timber and earth." Analyze it.

What are built? Not three-fourths, certainly. Fourths can be thought of, talked of, written about, added to, multiplied, and treated in various other ways; but they can not be "built of timber and earth." It is the pier, or a certain part of it, of which this must be predicated. If, then, building can not be predicated of fourths, as individual objects, why make the verb that expresses the predication conform grammatically to a word that means something of which nothing is really said? The truth in regard to the matter is simply this: the verb should agree with the adjunct or complementary noun, because the action (or it may be, the state), expressed by the verb is predicated of this adjunct and not of the partitive. And this remark is applicable to other nouns than partitives, or even collectives. Take an example. "The number of persons present *was* great." "A great number of persons *were* present." (*Number*, it will be seen, is neither a partitive nor a collective, properly speaking; though it is oftentimes, together with other words, inconsiderately called a collective.) In the first of these examples, the predication expressed by *was* great is respecting the number, not the persons; hence, "*was* great." In the second, the predication embodied in *were* present is respecting persons, not their number; hence, "*were* present." And so of numerous other examples, which time and space forbid our noticing.

If we are right, the rule on which we have been commenting, as given by Brown and others, is clearly too general, and therefore improper. And yet it needs to be carefully qualified, lest license be given to improprieties. To illustrate, take the sentence, "A part of the exports consist of raw silk." This, Webster (*Improved Gram.*, p. 100), approves of, though he afterwards says that "a part of the exports *consists*, seems to be the most correct." And the reason that the latter not only seems to be, but, if we mistake not, is the more correct form of the sentence, lies, as we conceive, in a measure, in the fact that a *part* is not, like the unqualified word *part*, of necessity a partitive; it may be followed by a plural adjunct, and yet denote a subdivision, a certain portion; that is, a quantity, and not a number of things. Hence the words "a part of the exports" do not necessarily convey to the mind the idea of plurality. And when followed, as here, by a term—"raw silk,"—denoting a single article, and showing what is meant by "a part of the exports," the idea of unity is almost necessarily attached to the latter phrase. And this being the case, we should say, "A part of the exports *consists*—*is* made up," not "*consist* of raw silk." Still, it would be correct to say, "A part of the exports *were* injured;" "Part of the exports *pass* through our hands." In these cases, the singular form of the verbs would be incorrect.

THE true hope of any time must be sought for in minorities—in minorities of one.—*Emerson*.

THE INSTRUCTION OF THE PEOPLE IN THE NINETEENTH CENTURY.

IV.—POPULAR EDUCATION IN AMERICAN SCHOOLS—(*Continued.*)

IN enumerating the branches taught in American schools, there is one, deemed throughout Europe the most essential of all, which we have not mentioned—religion. In fact, it is not taught. More than this, the teachers are strictly forbidden to allude to the doctrines of any religion. The only prayer offered in school is the Lord's Prayer.* The principles of natural religion are the only ones to which they may appeal in their efforts to cultivate the moral sentiment of the children intrusted to their charge. The following is the law of Massachusetts, adopted almost literally by all the other States, upon this subject :—"It shall be the duty of teachers to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety and justice, and a sacred regard to truth ; love of their country, humanity, and universal benevolence ; sobriety, industry, and frugality ; chastity, moderation, and temperance ; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded ; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above mentioned virtues, to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices." Judging by the results, this noble programme is followed to the letter. In Europe this aphorism is continually repeated—"The atmosphere of school must be religious and moral," and any school where the catechism was not taught, would be considered immoral and dangerous. In America, with an equal appreciation of the importance of religious instruction, they think that it belongs to the church rather than to the school. The reasons which they urge are worthy of thoughtful consideration.

In the first place, they say, in a country where the Church is separate from the State, the public school should be strictly a civil institution, for it belongs to civil government. If you call in the priest, you must submit to his conditions, or make your reservations in advance ; then you end in a compromise, and, if the priest withdraws, the school is ruined. Besides, doing thus, you violate the equal rights of the different religious denominations. Public instruction is supported by taxes levied upon all the citizens ; now, if the school favors one faith more than another, you wrong all the rest, for you use their money to propagate what is, in their belief,

* This, we need hardly state, is not universally true.—T.E.

a fatal error. If only one believer protests, his objections should be respected, for entire freedom in matters of conscience is the right of all. Moreover, the interests of religion are promoted by its being taught at church rather than at school. Religious instruction received at school seems to the child like his other lessons; it becomes a task, producing weariness, not reverence. The teachers themselves fail to appreciate the difference, and the pupil often recites what he has learned by rote with unmistakable signs of lack of interest. Any one who has ever been present at a recitation in the catechism in a primary school, must be convinced that this exercise of the memory is poorly fitted to awaken devout feelings in the child's heart. Religious instruction imparted by the clergyman and at church partakes of the sacred character of both. It is engraved upon the child's mind with all the authority of Christianity itself.

But, it will be said, a school from which religious instruction is excluded, is an anti-religious school.—Not at all, reply the Americans, an agricultural school, a polytechnic or professional school, a university, are not anti-religious because they have no theological department; that is not their object. In like manner, our common schools are designed to teach children to read and write. Our respect for liberty of conscience, and for the sacredness of religion, prevent our wishing to mingle its teaching with ordinary school studies. We leave it with the families, and the clergy-men selected by them.

The Americans have so much fear of instruction that shall have a sectarian tendency that the law formally excludes clergymen of all denominations from the management of public schools.* All parties, all sects approve this system excepting the Roman Catholics. Although they have accepted and even demanded it in Ireland, and Holland, where also it prevails, they have opposed it for some years in the United States; their priests are alarmed at the results; they perceive that a system of religion having for its corner stone passive obedience to the decrees of a sovereign pontiff residing far beyond the Atlantic, is in danger of losing its followers by free contact with other systems, which have for their foundation the right of private judgment, and which are more in harmony with the free institutions and independent manners of the country. Archbishop Hughes, of New York, headed a movement having for its object to withdraw children of Catholic parentage from the public schools, and place them in exclusively Catholic schools. Hitherto many parents have wisely opposed this plan; it would be indeed matter of regret if the Catholics should form a kind of separate people sullenly hostile to the institutions of the country.

Religious instruction is given to Protestant children in the Sunday schools; this is an excellent institution, entirely the result of individual

* The author seems to have been misinformed on this point.

effort. Its teachings begin with the first principles of religion, and embrace even the profound questions of theology. When a new church is built, a large lecture-room is generally adjoined, where the children of the congregation assemble in large numbers.* Here clergymen generally yield to the laity. The most illustrious men and women are alike eager for the honor of instructing little children. It is a wonderful rivalry of devotion, so far removed from our habits of thought that we can scarcely comprehend it. The judges of the Supreme Court, the chief magistrates of cities and States do not disdain the humble office of instructor. When General Harrison was chosen President, he was a Sunday school teacher. Christianity taught by persons in the ordinary walks of life loses all sectarian and ecclesiastical character, and becomes a system of morals sustained by a living, generous faith. It penetrates thus all classes of society, and furnishes a sure support for the trials of life. The Sunday schools are one of the firm foundations of republican institutions in the United States.

A strictly secular school which, it is sometimes said, would destroy all religious feeling, does not appear to have produced this effect in the United States. Nowhere is this feeling more universal, more profound, and more active. All travelers agree in this statement, and, in *De Tocqueville's* judgment, it is religious faith which is at once the foundation and regulator of unrestricted freedom. It is generally considered fair to judge of the strength of a feeling by the pecuniary sacrifices which it prompts, and here figures eloquently confirm the opinions of travelers. It is computed that the voluntary contributions of congregations for the salaries of their pastors amount to twenty-five million dollars annually, that is, three times as much as the sum appropriated to religious purposes in France. The total value of the forty-eight thousand churches is estimated at a hundred and twenty million dollars, and twelve hundred new ones are annually erected, at a cost of eight or ten millions. Add eight millions for all other religious purposes, and we have a total of over forty million dollars, or more than a dollar to an inhabitant, freely devoted to the cause of religion. No other country, not even England, can show such results. Thus the entire separation of Church and State, and the complete secularization of schools, far from injuring religion, imparts to it new power, since it is now linked with the spontaneous development of individual conscience in the midst of universal liberty.

Instruction is entirely gratuitous in all the States of the Union. A few

* It is estimated that the Sunday Schools in the United States are attended by three million children, under the instruction of four hundred thousand teachers. Missionary associations have been formed, which send their agents into all poor neighborhoods to gather in children whose education is totally neglected by their degraded parents. This is a work of wisdom, for it is more important to enlighten and christianize the heathen at our own doors than those on the opposite side of the globe. The former at least listen to you, understand you, and do not eat you.

years ago a small fee was required.* It was then believed in America, as it still is in England and elsewhere, that parents would be less interested in their children's education if it cost them nothing; but a different opinion has since prevailed. Admitting the justice of this observation in some cases, it is, however, certain that the fee was a serious obstacle to poor families, and that it must be abolished, if all children were to be brought into the schools, and a truly national system of education was to be founded. In 1849, the legislature of New York decided that in future instruction in the public schools should be gratuitous, and established the system of free schools. This law, three times submitted for approval to all the voters in the State, was three times confirmed by enormous majorities. Since that time, the unfortunate distinction between free schools attended by the poor, and private schools attended by the rich, has, I am glad to say, entirely disappeared. When the government is democratic, all recognition by the State of distinctions between different classes should be avoided. By bringing them together during childhood, envy is prevented on the one part, contempt on the other. A certain similarity of manners and views is produced, which is a pledge of future harmony. The documents submitted to the legislatures of the different States with one accord extol the advantages of free schools. I find in one of the reports of Mr. Rice, of New York, these noble words:—"In a State like ours education should be free as air and sunlight to all children within its borders. To secure this is the first duty of the people, because it is their highest interest."

Thanks to this measure universally adopted, the number of children who attend the public schools has greatly increased, and has reached at the present time a higher proportion than is elsewhere found. We cannot give an exhaustive statement for the whole Union for two reasons: first, because there are no general statistics upon this subject, since the federal government has no connection with public instruction, and because in comparing the figures obtained from all the States we should arrive at very erroneous results, since in the slave States the *peculiar* institution made a system of general education impossible. We must then confine ourselves to the facts concerning the free States. As our limits will not allow us to examine them all, we will content ourselves with four examples: the principal State of New England, the great commercial State on the Atlantic coast, one of the older and one of the new Western States,—Massachusetts, New York, Ohio, Wisconsin. In 1862, Massachusetts had in her public schools alone 227,319 children. The population was 1,231,066, which makes 182 scholars to 1,000 inhabitants, or one scholar to 5.4 inhabitants. In the State of New York the proportion was still more favorable; there were 892,550 scholars, to a population of 3,880,735, or

* This statement applies to a part of the States only.—Ta.

230 scholars to 1,000 persons, that is, one scholar to 4.2. But Ohio presents the most striking figures: with a population of 2,339,502, there were 723,669 children in the public schools, that is, 319 to 1,000, or one to 3.2 inhabitants. This is a most remarkable result, for the proportion of children of the usual school age, from seven to thirteen years, is generally only 110 to 1,000 inhabitants. We may then infer, not only that all children of this age attend the public schools, but of many who have not yet reached it, or who have exceeded it, are also found there. In fact, from five to fifteen years is considered the school age in America. In the new State of Wisconsin, which was admitted to the Union only in 1848, the results are less favorable than in Ohio, but nearly equal to those of New York. There were 149,786 pupils to 775,881 persons, or 206 to 1,000, or one to 5.2 inhabitants. To appreciate the full force of these figures, which take into account only the public schools, we must remember that by the last official report France, with a population of 37,332,225, had, in both public and private schools, 4,333,368 children; that is, 116 pupils to 1,000, or one to 8.6 inhabitants.

We can hardly conceive of the enthusiasm displayed by the Americans in promoting popular education, if they think that it has been for any reason neglected. I will cite one example among a thousand. The city of Chicago, in Illinois, the great emporium of wheat for the whole West, entirely absorbed at first in her wonderful material development, had failed to furnish schools enough for her rapidly increasing population. Public attention was awakened to the fact; the evil was pointed out; every one recognized its importance, and a remedy was sought with admirable promptness and energy. In 1851, there was room for but 1,700 pupils; in 1863 they had accommodation for 11,000, and all the seats were filled. In the United States, when the cry of "ignorance" is raised, it is like an alarm of fire; every one runs to the rescue, and there is no rest until a remedy is found.

AT DOCTOR WARR'S.*

"I HOPE there will be no objection, Michael Green."

"O no, sir, of course not,—there's no objection; but I want to know if I may go to Aunt Campbell's this evening?"

"I hope there will be no objection, Michael Green," Doctor Warr repeated, with marked emphasis.

I could not make out what my new school-master meant, and was going to question him further, when one of the other boys came up and pulled me away, saying, "What a muff you are, a'n't you? Why he means you

* From "*Good Words*."

may go, of course." You see I was fresh to the school then, and did n't understand the Doctor's ways, or I should have known he was never accustomed to use stronger affirmatives or negatives than, "I hope so,"—"I trust not,"—"I hope there will be no objection;" "Yes," and "No," being weighty asseverations reserved by him for the most solemn occasions, when other men would employ an oath. This was the Doctor's reading of "Let your yea be yea, and your nay, nay;" but as we never once in all our lives heard him employ those words, we used to fancy he read the passage, "Let your yea be 'I hope so,' and your nay, 'I trust not.'" Indeed, it was a standing joke in the school that when Dr. Warr married Mrs. Warr, and was asked if he would take that lady to be his wedded wife, he had undoubtedly replied, with gravity, "I hope there is no objection."

If you had met our school-master in company you would probably have thought of him only as a quiet, mild little man, of about eight and thirty, whose dress you would remark as rather shabby. You might have also noticed the peculiar deference with which he would listen to the conversation of other people, seldom obtruding a remark of his own. He was one of the very few who are not content with admiring Carlyle's precept, "Speech is silvern, silence is golden," but act upon it. You would require to see a great deal of our Doctor before it would occur to you to recognize in such a gentle, quiet, unobtrusive man the deep thinker and the subtle philosopher which he was. It was a great treat to see him when a new boy described his attainments in Euclid, algebra, trigonometry, Greek, Latin, or Hebrew. Only an old boy could distinguish the odd twinkle in the Doctor's eye, as he congratulated the new-comer on his knowledge, and trusted we should find it so. "It is my practice," he would say, "to begin at the beginning, and it will doubtless prove beneficial to you to refresh your memory with the first three rules of arithmetic and a little of the earlier portions of the Latin grammar." A simple sum in subtraction or division, or some odd question on the Latin declensions, as Doctor Warr would put it, was always sufficient to floor the new boy. Our Doctor would never teach a pupil until he had made him feel exceedingly ignorant, which is only another word for teachable, and then he would begin with him at first principles.

Doctor Warr kept school neither for profit nor fame. A wealthy man, and a wise one, an LL.D. of Dublin University, he thought he could best employ his leisure for the benefit of others in teaching. And probably no one before or since ever conducted a school in the same manner. I am sure no one ever knew the ways of boys better. Our number was rigidly restricted to twelve boarders, and six day scholars, that being as large a number as Doctor Warr thought he could personally superintend with efficiency. I waited two years before a vacancy occurred, and it was thought even then a piece of good fortune to get into his school at Viz-

borough. In addition to his own instruction, we had a resident tutor and lecturer, and two professors came twice a week from Marbury College, besides drawing and music masters.

The first innovation I noticed on ordinary school practice was this, we had no school hours. There was so much work for each boy to do every week, and masters were always ready at specified times to hear lessons. It mattered nothing *when* they were done, so long as they *were* done. Certain classes and lectures had to be attended, but without any of the ordinary restraints of school hours. Each boy was thus placed on an independent footing, similar to that of a man at college. If a boy could get through his week's work in five days, so much the better for him, if he liked holidays. These were not given us; they were earned,—we bought them. For all our school business was regulated by a currency of paper money, in which we were paid for everything we did. At the close of each day we made out a bill for work done, thus* :—

DOCTOR WARR,·

Dr. to MICHAEL GREEN,		s. d.
To 50 lines Virgil, at 3s. per 100,.....	1 6	
“ 25 “ Homer, at 5s. “	1 3	
“ French lesson.....	0 9	
“ 2 propositions Euclid, at 6d.....	1 0	
“ attending lecture.....	0 6	
“ English history.....	0 9	
	5 9	

Every evening the Doctor would sit at his desk and gravely pay our bills in cardboard shillings and sixpences and half-crowns, from out his little mahogany box. A boy might do what he pleased so long as he could earn five shillings a day, and be able to pay Doctor Warr thirty shillings of his cardboard money every Saturday night. Whatever surplus remained after paying our Saturday's dues went towards buying a holiday. These were of two kinds, private and wagon. A private holiday cost you ten shillings. A wagon holiday occurred when the united savings of the whole school amounted to five pounds. On these occasions we had out our large tilted wagon and a pair of horses, and drove away for a day's pic-nic, the locality being settled by the captain for the day, who was the largest contributor to the holiday fund. Marlborough Forest, Stonehenge, Chantrey's birth-place at Heddington, Silbury Hill,—we visited them all in this manner. We might go anywhere the horses would take us and our captain's will suggest, and then roam away over the Wiltshire Downs until, tired and glowing, we would return to the wagon to be taken home at night. We could earn a wagon holiday once in three weeks if we worked hard.

[* Teachers who have used “Aids to School Discipline,” will recognize how fully the spirit of Dr. Warr's method is developed in that system of checks and merits.]

The prices paid for our work varied in accordance with each boy's abilities and proficiency. For instance, on commencing to read Virgil for the first time you would be paid at the rate of five shillings per hundred lines, while, as you proceeded, the price would be reduced until when you got to the 9th book of the "*Æneid*," you would receive but one shilling and sixpence per hundred. If the Doctor found you disposed to neglect mathematics for classics, a little reduction in the prices paid you for Virgil and Homer, and some inducement in the increased scale of payment for Euclid, would probably equalize the receipts of revenue you derived from the consumption of those excisable articles for the current half-year.

We paid our fines in the card-board currency. Three pence for asking unnecessary questions when Doctor Warr had once replied to us, and five shillings for disobedience. In aggravated cases, when a boy's will was obstinately "on strike" against his master's, the latter fine was imposed at *per minute*, until obedience was restored. In one instance I remember Richard Vox was fined twenty-two pounds for holding out for an hour and twenty-eight minutes in his persistent refusal to do a problem over again which he had been all the morning doing wrong. When a boy got behind in his money like this he was kept in-doors incessantly at work till the fine was earned. At such times he felt the restraints of school hours and school discipline in a way which those who paid their weekly thirty shillings never did. For him there would be no holidays,—no pleasant jaunts in the wagon,—no play time, save an interval of a few minutes twice a day, when Doctor Warr would trot him round the play-ground for a little air. In Richard Vox's case the sum was one which it would have been utterly impossible to have made up in a whole term. He had certainly applied himself very diligently to his work for three weeks after the fine was inflicted. Then the Doctor came to him and said,—

"Richard Vox, I am afraid you will never pay me the debt you owe."

"I am afraid not, sir."

"Then, Richard Vox, had n't you better do as other people do when they can't pay their debts?"

"What is that, sir?"

"See if your creditor won't take so much in the pound."

I believe Doctor Warr agreed in this case to accept a compromise of fourteen pence in the pound, and the bankrupt was discharged.

Nobody ever saw the Doctor in a temper; his quiet equanimity was oftentimes very provoking, and would occasionally aggravate a boy to call him abusive names. "Hard names break no bones," he would reply at such times, fixing his large, calm, brownish-gray eyes on the offender. "Go into the playground and pick me up two thousand leaves." This was a favorite punishment for a boy in a passion. I have seen a good many boys go into our playground to this task, mad with passion, abusing Doc-

tor Warr and the school, and everything else in the world, but I never saw one come back with his quota of leaves in a bad temper.

It is an old injunction, when you are angry count a hundred before you speak. Very annoying, no doubt, but an angry man is "not himself," as we say, and if you can only prevail on him to do some very monotonous work, like counting, for a short time, his mind will come to itself simply because it is let alone. And when a lad's mind comes to itself in a mechanical occupation of this kind, he begins to think what a fool he must have been that he required to be set scavenging leaves, and that it should be necessary to make him waste his time doing useless work with his hands, in order to keep his mind out of mischief, after the manner of those monkeys who work themselves up in such awful passions that they are obliged to have a bit of wood given them to bite, lest they tear themselves to pieces in their rage. The lesson of the leaves was salutary.

Few men are more ready at rejoinder than was our Doctor.

"Please, sir," said little Bob Miller one day, "Wickham is making faces at me."

"Don't look at him, Robert Miller," said Doctor Warr.

"Please, Doctor Warr," cried Wickham presently, "Miller called me a beast."

"I hope it is n't true, George Wickham," was the reply.

"Doctor Warr," I inquired one day, "do you think it is wrong to go to theatres and to read novels?"

"Whatsoever is not of faith is sin," Michael Green."

"Do you mean you *don't* think it is wrong?" I asked.

"Whatsoever is not of faith is sin," Michael Green," he repeated, holding up three fingers, to inform me I had three pence to pay for asking a question which had already been answered. For the Doctor would never speak when a motion would do as well,—not from idleness, or to save himself trouble, but because he held that the reason why words are so lightly esteemed is that we speak too many of them for all sorts of unnecessary purposes.

"Arthur Lloyd, do you know what you are doing?" the Doctor would say to a fat lad who was often to be found neither at work nor play.

"No, sir; I am not doing anything."

"You are, Arthur Lloyd; you are tempting the devil to tempt you."

In the playground Doctor Warr was one of us in all our games. He was particularly addicted to leap-frog, and would make a "back" for us, going over ours in his turn with the best of humors, and when we called out "Tuck in your two-penny, Doctor," he would immediately obey the injunction.

George Wickham was very clever with the tennis ball. He could throw it at the chimneys on the other side of the street behind our gates, right

from the far end of the playground, never failing to make it rebound into his hand again. Other boys attempting to do the same broke no end of shop windows in the street, until at last this "ball practice" was prohibited by strict order of the Doctor. Wickham, annoyed at being forbidden his favorite pastime, used at times to steal out in the playground when we were all in at study, and have a shot, just to keep his hand in. He very rarely did so, however, without hearing his name called from somewhere up in the sky, and looking up to the roofs of some of our school buildings, would be sure to see the ubiquitous Doctor prowling about, cat-like, but with five fingers up, to remind him of the amount of the fine he had to pay for disobedience.

"Now, look here, Doctor Warr," said Wickham, "may n't I have just three 'shies' at that farthest chimney in your presence, just to convince you it is not I who break the windows; and if I don't catch my ball every time I'll never throw again?"

"If you think it will do you any good, George Wickham."

He had his three shots, and the ball came back to his hand each time.

"There now, Doctor Warr, I told you so."

Five fingers were elevated three successive times before Wickham's wondering eyes.

"What do you mean, Doctor?"

"Three fives will be fifteen, in shillings, George Wickham."

"But you said I might."

"I said if you thought it would do you any good. You knew it was forbidden,—you also knew the fine for disobedience."

Deprived of this pleasure, and having stopped in for a fortnight to work out his fine, the first use Wickham made of his regained liberty in the playground was to ask the Doctor to go and stand at one end of it, and let him have a "shy" at his hat from the other. Doctor Warr stood still, saying, "If you think it will do me any good you may."

Wickham threw the ball almost as cleverly as Tell shot his arrow, and knocked the Doctor's hat off, but in doing so the ball struck his head smartly, having caught the hat only just above the brim, and hurt Doctor Warr somewhat severely. The five fingers went up.

"You gave me leave, Doctor Warr," remonstrated Wickham.

"I told you if you thought it would do me any good, George Wickham. You see it has not."

I am not certain, but I think there was the least tinge of malice in this instance of the Doctor's inflicting a fine whilst smarting from the blow. Possibly he thought so too the next minute, for it was the only fine I can remember which was not enforced.

A fight was an incident of such rare occurrence in our school, that I only vaguely remember having heard that the punishment for that offence

was of a sort calculated effectually to prevent its repetition. I had reason, however, before I left, to indorse the popular belief from personal experience. I am afraid it must have been dreadfully hypocritical of me to go on pretending it was my aunt Campbell I was so anxious to see whenever I could get leave from school,—for it was no such thing.

I went to my aunt's house not to see her, but my cousin Fanny. Fanny and I were engaged in a regular boy and girl engagement. We used to write to each other at least twice a week, contriving to hand our notes clandestinely under the tea-table, when absorbed, to all outward appearance, in the consumption of seed-cake and the rapt contemplation of the gas-lights. We contrived to go for walks together, too, whereof much of the enjoyment depended on their secrecy, and the dread lest we should be found out. Ah me! they were happy walks, when we lived in the sunshine of the golden present,—walks that come up in my mind as pleasant memories now, though my wife, whose name is *not* Fanny, has the book-marker *she* gave me on my birth-day! I must have dropped one of Fanny's little notes from my pocket in the playground, for I was startled to hear George Wickham come behind me reading Fanny's words, and "making game" of them before the other boys. In an instant I flew at him like a tiger, tore the note away, and struck him a blow in the face. He returned the blow directly, and in a minute we were fighting desperately, the boys cheering each of us in turn as some well-delivered stroke gave one or the other a momentary advantage. We were both closing for severe battle, I hot and wild with passion, when the Doctor walked quietly in between, and without laying so much as a finger on either of us, said, in his calm voice,—

"Michael Green and George Wickham, I wish to speak with you in the school-room."

He never looked back to see if we followed, but walked leisurely indoors. Doctor Warr was a man whom to hear was to obey. We instinctively followed him, dumb, bleeding, and panting.

"I am very sorry to find, Michael Green and George Wickham," the Doctor began, opening his calm eyes very wide and fixing them on our flushed and burning faces, "that you have not yet learnt one of the first lessons most people learn in infancy,—the use of your hands. You have both so obviously mistaken the purpose for which hands were given you, that I am afraid we must go back again to first principles. It is not my fault if I treat you like children, but yours that you won't act like men. Until you know what your hands are for I cannot certainly allow you to use them any more, lest you do more mischief. To prevent mistakes till you know better, I am going to *tie up* your hands, Michael Green and George Wickham."

Thereupon the Doctor left the room, and presently returning with a

piece of rope, gravely tied our hands behind us. He then added: "After what has occurred, I cannot consider it safe to trust you at large with the other boys, lest you do them an injury. You will therefore remain in the school-room under my charge."

At first I was disposed to think the Doctor's treatment slight and inadequate, though I certainly chafed and felt annoyed at being punished in a manner so childish. We might sit and read or study, or do what we pleased, Wickham and I, but it was at a separate table from the other boys,—we could not be trusted near them. By and by I began to find the punishment so mortifying and irksome, that if my hands had been free I really felt ready to have exercised them on Doctor Warr,—even in preference to Wickham. But the worst was at meal-times. The Doctor himself brought our dinner into the school-room. The food was cut up, because, he explained, since it was not safe to trust us with the use of our own hands, it would be sheer madness and culpable folly on his part to allow us dangerous weapons like knives and forks. Wickham's hands being unloosed for the purpose, he was made to feed me with a spoon before taking his own dinner. It was at once vexatious and ludicrous to be offered a spoonful of cold mutton and potatoes by the very boy your smouldering passion would lead you even now to pummel. Had it not been for the comfort I derived from feeling it must be at least as disagreeable to Wickham literally to carry out the precept, "if thine enemy hunger, feed him," I believe even the ludicrous view of the subject would have proved insufficient to induce me to have "coals of fire" thus heaped on my head. But I was hungry, and I took in the cold mutton. At tea time there were more coals of fire, with this difference,—I was stoker; my hands being unloosed this time for the purpose of feeding Wickham. Supper-time passed in the same manner as dinner. After this we were undone again, and seen up stairs to bed by the Doctor, who was wont to constitute himself a kind of guardian policeman over a boy "in trouble."

You may think the punishment described a stupid one,—but when you come to reflect on the actual stupidity of all wrong-doing, I don't think you will feel disposed to cavil at the wisdom of punishing faults "in kind," especially when such punishments prove as effectual and deterrent as Dr. Warr's. I know that the very stupidity of the condition in which we were placed taught us in a parable the lesson we had to learn, and made us both so heartily ashamed of ourselves, that before the next day was over, when the Doctor inquired if we thought we had learned negatively the use our hands were *not* for, and whether we were of opinion that they might be restored to us without danger to the rest of the community or each other, we were unanimous in the affirmative. We were accordingly unloosed, and congratulated by Doctor Warr on having learned something of value. He then shook hands with us severally, and recom-

mended our mutually performing the same ceremony, as evidence of having discovered one very proper use of our hands.

The respect and love and pride we all had for our dear master it is impossible for me to describe. My own recollections of Doctor Warr and his school (the school now, alas! a thing of the past), are among the most pleasurable of my life. They are all mixed up with remembrances of pleasant "wagon holidays," passed on the sweet-scented Wiltshire downs, among the old camps of the Danes and the Romans and the Roundheads, over whose *tumuli* the pure fresh breezes seemed to me to give out more oxygen and ozone than a whole sea-side at the present day. Mingled are they, too, with recollections of long rambles down in the many windings of Stert Valley, spicant with bulrushes; and of walks by the Mill, and to the Iron Pear-tree, of whose hard fruit no man ever eat, and to the Iron Spring; and, best of all reminiscences, of wanderings over the long sweeps of Roundway Hill, and the return home through the "Go and Do Thou Likewise Gates,"—this being the motto on the iron gates of the park, whose owner drowned himself. I have tried for many years to emulate these long school-boy walks of pleasure, but now-a-days I generally manage to come home weary and faint, instead of tired and hungry.

Fanny Campbell and I were found out. I hardly know how it was, or why it was such a fuss should have been made over it after all. Whether it came about through George Wickham, or whether it was my aunt's discovery, I never knew. Our grave Doctor came up into my bed-room one night and woke me. He spoke in an unusually kind and gentle way.

"Michael Green, dress yourself and come with me. You will want the keys of your box." I knew what was coming. Hurrying on my clothes, I followed him as blindly as if I had been mesmerized. My teeth were chattering and my knees knocked together, as I walked, in very distress. When we reached the school-room and came to my box, the Doctor continued, "Your aunt wishes me to receive from you all Miss Campbell's letters." I gave them out,—all my store,—all my treasures; and never did beggar feel his poverty as I did, now my riches were gone. I flung myself down on the empty box,—empty now of all that could give me pleasure,—and sobbed out my grief and my distress. Doctor Warr touched me softly on the shoulder, and said in his gentlest voice, "Michael, there are many who would laugh at a boy's grief in such a case as yours. I do not. I was never more deeply in love, or more truly, than when I was your age."

He saw me to my room; and as I sobbed myself to sleep I felt that my first dream of love was over.

Will you laugh at me if I add that I had vowed her eternal fidelity, and sent her thirteen postage-stamps to write to me during the holidays?

JOHN BOYD.

CHAPTER XIX.

THE events of the evening party at Mrs. Bolles' were well calculated to arouse the Professor to still greater vigilance. And they had this effect. He became almost omnipresent. His eyes were in every place. What were the Superintendent's intentions? What were Boyd's? These two he would follow and watch. With religious fidelity he consulted a system of ethics to find that he was doing right in looking out for his own interests first of all things. The object, then, was to find out whether any plan was on foot to dispossess him of what he had, or to obstruct his progress towards what he desired. The very next morning he stepped softly into Mr. Winthrop's room. He raised his eyes to accost Mr. Winthrop with a bland good morning, but the Superintendent was not visible. The door leading to an adjoining room was partly open, and the sound of voices reached his ears. He had entered so softly that his presence could not have been noted. He would sit softly down and wait—and listen.

"Yes," was spoken in Mr. Winthrop's voice, "I know. He stands convicted of lying." "Then, why keep him a moment longer?" spoke out another. The voice was Mr. Wellesley's. "Turn him out, and put Boyd in his place. At any rate turn him out, and get somebody else to fill the place." "It would be one of the hardest things in the world to do," replied Mr. Winthrop. "A majority wouldn't believe it; he has such a smooth, oily way, he can put on such a dispassionate look of injured innocence, he is so religious, so close in his attendance at church and at the prayer-meetings, he is so prayerful, he is such a consummate lobbyist——." "The dog will gain his day," put in Mr. Wellesley. "He would make us appear to the rest as interested witnesses," said Mr. Winthrop, "and our testimony, though it would by them be deemed sincere, would yet not pass as evidence. And even if it did, conventionality is so charitable to hypocrisy that it would forgive the singly-proved lie, and discredit all other reports. The consummate brass of the fellow last evening——." Here Mr. Winthrop related the whole story of the evening before. At length Mr. Wellesley rose from his chair. "Mr. Boyd," said he, "shall have his place if I have the power to put him in it."

The Professor having listened thus far, and thinking that the two gentlemen were about to come out, softly arose, and, without making any noise, left the room. He undulated rapidly to the school-house. As he was approaching the building, he saw two persons talking, upon the doorstep, and presently he discovered them to be John Boyd and the one whom Præge had told him was Tilden Boyd. He saw John suddenly turn and enter at the door, while the other walked rapidly away. It was too late to try to overtake Tilden, else he would have attempted it. There was

evidently some trouble between him and John, and he must find out what it was. He had already attempted to do this through Praggé; but when the subject was broached, this gentleman had always fallen into such a hopelessly incoherent and wandering mood, that while the curiosity was piqued, no satisfaction could be gained. When he entered the school-room it was time to call the school to order. Through the day, Boyd did not once apparently look at Beelen, but the Professor was indefatigable in following Boyd's footsteps when he moved among the boys conversing with them. The boys would glance at Beelen, and warn John that he was spying and listening, but John took no notice of their warnings. His duties detained him after school at night, and the Professor lingered too. He seated himself at a stove behind where Boyd was sitting, and crouched there in silence while dusk drew on. Boyd moved his chair so that Beelen should not be directly behind him. He had an uncomfortable prescience that the Professor was about to say or do something disagreeable. Why was he lingering there in silence? He had not even made a show of reading. Boyd glanced at him. Beelen was slowly rubbing one hand upon the other, and stooping towards the stove, looking dark in the dusk. They were alone together, and it was not pleasant. It was getting too dark for work. Boyd concluded to go. He arose from his chair; Beelen arose also. Boyd took a step forward, and Beelen stood himself in the way. The Professor's face was distorted. "We must come to an understanding, Mr. Boyd," said he. "Willingly," said John, "but about what?" "I have my rights," was the answer, "and I wish you to understand that you must respect them." The words were spoken pantingly. "Had I respected you sufficiently," replied John, "I should have said the same thing to you." "What do you mean, sir?" fell from the Professor's lips, in a ferocious explosion. "That you," replied Boyd, "being a professor, strangely enough seem to me something less in knowledge and more in pretension than a sub-freshman." Beelen drew back his fist. Boyd turned squarely before him. "In other words," said John, "you have the rights of an ass in a parlor." He walked past the Professor to go out. "Here, sir!" called out Beelen. Boyd passed on to the door, and was going out. "Perhaps you are not aware," cried Beelen weakly, "that I know something of your trouble with Tilden Boyd." John stopped, and laughed in his face, and went out.

As he was walking along Straight street, he met Miss Woodstock, and they at once stopped to speak to each other. "I tell you frankly," she said, "that I was on the watch for you;" and she took his proffered arm. "Some new plot, eh?" said Boyd, as they walked away together. "How did you know?" she returned quickly. "It is in your face, and you are a woman," he replied. "Your eyes beam like coals, and your face—I can see it in the dusk—is alight with it. But I can't read what it is." "And

with good reason—I scarcely know myself. O, I've wanted to see you so ! We are to go to hear him lecture at Comfort." "The Professor?" said John. She uttered an exclamation of disgust, and then laughed. "I tell you," she said admiringly, "Mr. Brookhouse is a true man: He lives at Comfort, and he says we must all come up that evening to hear the lecture, and then he gives way to one of those deep, long roars of laughter you heard from him now and then last evening. He says we'll be amply repaid by going." "Don't you know anything about it?" asked John. "Well, there—I do," she said, "but you shan't know till the time comes. You shall see that a woman can keep a secret." "But, why should this be kept a secret from me?" he demanded. "You have as much curiosity as any woman," she retorted laughingly. "Don't you ever charge us with being curious." "Tell me about this Comfort project," said he. "I tell you, you sha'n't know anything about it," she said. "You are going to lecture," he said quickly. "I!" she ejaculated, and then she laughed outright. "Yes," said he, "by some sort of management." "Well," she replied, "you just go with us. You shall see."

CHAPTER XX.

COMFORT is one of those bright little towns whose inhabitants possess much of the Athenian impatience of mediocrity coupled with the spirit of inquiry after new things which marked that ancient and classical people. Towards the claims of one whose works have not yet demonstrated more than ordinary ability they are wont to be either depressingly apathetic or derisively scrutinizing, according to the measure of the claimant's pertinacity. They read everything, listen to everything, see everything, and discuss everything. None, however, are keener or quicker in recognizing the truthful and the powerful in word or deed. Their apathy and their scrutiny are qualities not of ignorance, but of intelligence. They have wondrous facility at measuring a man, though even they have been known to be so deceived as sometimes to call pretension reality. Such experiences, however, have finally served only to render them more acute and less liable to imposition. On the whole, they are quite ready to give a man a trial upon hearsay, reserving always their right of private judgment. There is a good foreground of such men as Mr. Darwin, and an equally good background of such men as Mr. Brookhouse—the former ever ready to try novelties, and the latter sharply eager either to expose or to recognize a novelty. It might be surmised that Mr. Brookhouse had already satisfied himself concerning the measure of Professor Beelen whom Mr. Darwin had proposed to introduce to the horrid glare of a Comfort audience.

On the Friday evening in question the lecture-room of the Town-Hall at Comfort, was filled as usual with a large assemblage, patiently awaiting

the appearance of the lecturer. Near the door, and occupying two of the long seats, sat a party among whom might have been recognized the faces of some of those who had been present at Mrs. Bolles' party. Mr. Brookhouse was seated at the head of one of the seats, close by the aisle. He glanced at his watch. Mr. Darwin approached to speak with him. "It is time the Professor was here," he said. "Not quite, I think," replied Mr. Brookhouse; "it lacks three minutes. You have never seen him?" "No. We arranged the matter entirely by correspondence." "He is a remarkable-looking man. The President is to introduce him, you say?" "Yes." "And he has gone after him?" "Yes. They ought to be back by this time." "Ah, here he is now." The hum of the audience had ceased, to give place to the welcoming applause; but the applause itself was suddenly checked, as though paralysed by some strange emotion pervading the audience. "What on earth—," exclaimed Mr. Darwin, and he joined the audience in their stare at the figure which had presented itself at the lecturer's desk. Then came exclamations of wonder mingled with explosions of laughter. Facing the audience stood a being of grotesque and weird aspect, looking over the audience as though waiting for the noise to subside before he began to speak. He was clad in a blue dress coat, with brass buttons, and a white vest with large buttons also of brass. A high black stock, with no collar surmounting it, was set stiffly about the neck, close up to the chin. The head and face were almost indescribable: The face was as white as chalk. On the top of the head, above the ears, were three black strips of hair combed over the head straight forward, from back to front, with alternate chalky white strips of bare head. High, arched, narrow, black eyebrows spanned the eyes. From the front of the chin hung a single, long, black lock of hair. The noise from the audience was increasing. Some laughed immoderately. Some nudged each other to draw attention to the respective peculiarities presented by the spectre as it stood now motionless and imperturbable, awaiting silence. At last the varied emotions of the audience commingled in one clattering outburst of laughter and applause, which, however, quickly subsided, as though through a suddenly returning sense of decorum. In the unbroken and intense calm that ensued, the lecturer's face moved in a manner to indicate that he was now about to speak; and in a strange voice he began:

"Heaven's canopy. In it stars—stars that were fading in a grey light diffused through the air in spectral uncertainty,—a light that grew, though imperceptibly, save as you might discern it in the increasing clearness of objects about you, and on the landscape. A bedewed hill, and one standing on its top. Down the slope I looked, through the valley, up the hill range beyond, that stretched along the horizon in the far off blazoned east. Fragrance floated on the air. Trees were everywhere clad in dense foliage;—green fields and lakelets, hills and dales. A cluster of large old elms stood close by, whose rough outlines seemed in the dusky morning to represent the figure of some huge animal with jaws

apart. But a breeze sighed among the branches and marred the illusion. A single, drowsy twitter sounded among the branches, and then burst lustily into a morning carol. Answers arose from branch to branch, from tree to tree, near and far, until the air resounded with the cheery warblings of thousands of feathered creatures rejoicing in the returning light. The east grew ruddier, the sky glowed, and then the sun came hitching and scratching over the hills like a distracted tumble-bug—”

Here a roar of laughter interrupted the speaker, and then a cry arose of “Put him out !” The speaker glanced searchingly over the room. A gentleman near the door arose to speak, and momentarily all faces were turned towards him and away from the stage. In that instant the lecturer disappeared through a door in the rear. “I wish,” said the gentleman at the door, “to inform this audience that we have been bamboozled. The extraordinary person who has been speaking to us is not Professor Beelen whom we have come to listen to this evening—he is an impostor.” Hereupon several young men scaled the platform to look for the impostor. “Professor Beelen,” continued the gentleman, “is now here, and he will make an explanation.” The President conducted the Professor to the stand and introduced him. The audience were excited. Beelen began to explain that his delay in coming had been occasioned by the loss of his manuscript, whereupon an irreverent voice called out : “Go it blind, Professor !” A shout of laughter followed. Beelen then proceeded to say that being without the manuscript, he would present to the audience a statement of his new discovery in Shaksperian criticism, generally known as the “Binary System Criticism.” The audience were showing signs of increasing impatience when some one entered upon the platform and handed to the Professor his manuscript, which had at last been found, and which he now proceeded to read. But the audience meanwhile was diminishing—whole seats full would rise up and go out, and the Wye party, improving an opportunity to get out undistinguished, joined the procession that was coming down the aisle.

“This way,—come this way,” were words that fell on their ears as they touched the sidewalk, and they were conducted to carriages, and in a few minutes were set down at the door of a large house. They were led into a room, the door of which was unlocked to admit them. The laughter which they had been repressing so long, here burst into a loud shout, which was presently checked by an exclamation from Millie. She drew the attention of the party to the top of the closet door, which was partly ajar. The face of the goblin of the lecture room was looking over at them. Some sprang to the door, but he climbed up to the top and looked down at them. They, however, reached him by the aid of chairs and for a while he was their hero. Presently he got away, and in the course of fifteen minutes returned among them, clothed and in his right mind. It is needless to say that the chief actor in this farce was Prague.

THE MONTHLY.—SEPTEMBER.

THE ADAMIC TASK.

MANY a youth has been executed for murder, whose father merited punishment for the offense committed, more than the son who perpetrated it. Many a mother has mourned over the sins of an erring daughter whose criminality was merely the natural consequence of that parent's neglect of duty. Disobedience, now, as at first, is the door of crime, and consequently of woe and misery.

Of all lessons, the Adamic lesson of obedience is the first which ought to be instilled into a child. This, the most experienced educators believe may generally be done before the child has attained the age of six years. If parental duty be neglected, the burden falls with added weight upon the teacher. If the duty is neglected by both parent and teacher, the State will perforce be compelled to attend to it. That which could have been accomplished, in most cases, by firmness alone, in very early life, becomes a difficult task when the child has attained the age of ten years. At fifteen, it can be effected only by a protracted contest between teacher and pupil—a contest now rarely declared, because in the present state of public opinion it would result, generally, in the defeat of the teacher. After the scholastic period, when the State endeavors to enforce obedience, it frequently, if not commonly, effects it only by a life-long battle between the civil authorities and the unfortunate individual who has been permitted to pass ungoverned through the earlier periods of his youth. If not established in the home or in the school-room, the cardinal lesson of obedience is seldom fully learned, though preached from the lips of the magistrate, and enforced by the sharp sword of justice. Although for a long time the guardian of the child, the teacher is popularly—sometimes officially—denied either parental or magisterial authority. Consistency would seem to require that the public will which deprives the teacher of the use of the rod, should also forbid the use of the *baton* to the policeman. But the reason is obvious why its misdirected mercy, but real cruelty, stops with the teacher. To disarm the policeman, would, at least in our larger cities, immediately open the door to anarchy.

For evidence that this is no imaginary danger, we would refer to the reports of the police authorities of our cities. In this city alone, there were during the past year (1866) more than 24,000 persons arrested for "disorderly conduct"—these aside from the eighteen thousand odd commitments for drunkenness. The increase over the preceding year was over 11,000. A most appalling fact in connection with these arrests is this, that the majority of the offenders were less than *eighteen years of age*! Many of them, doubtless, had never been under the care and influence of the public school: but others, certainly, were those whom, from lack of power, the school-master had failed to teach obedience and a wholesome regard for righteous law. A short time ago, some half-a-dozen boys were expelled from a public school, up town, for persistent misconduct. The law forbids the teacher to inflict the only punishment which they feared. This they knew, and they boasted of it. So instead of being subjected as they should have been, to the discipline they needed, they were turned upon the street. Here their lawlessness rapidly developed into crime, and before many days they were under arrest for burglary. Similar cases occur with alarming frequency. We are far from desiring that our public schools shall be made reform schools for developed criminals; but they can be and ought to be schools for the prevention of crime by the proper disciplining of those who otherwise would become candidates for the reform school or the penitentiary. This much needed discipline cannot be effected so long as a morbid public sentiment denies the teacher the power requisite to enforce obedience to the authorized regulations of his school.

HOME EDUCATION.—A HINT TO REFORMERS.

FIRST, the blade,—then the ear,—and then the full corn in the ear. First physical, then intellectual, and then moral progress. All irregular, unsystematic and transposed efforts tend more or less to confusion. Thus the attempt we have made, not unworthy of high praise, towards improving the intellectual condition of our youth by our Public School system, has only partially succeeded. The constantly increasing numbers of juvenile criminals in our cities is not to be wholly imputed to the training or lack of training the children receive in the schools, but to the education they are too often receiving in places which necessity, calamity, improvidence and vice compel them to resort to and call their homes.

The condition of the home of a child very materially aids or hinders its progress in school. The labors of the most conscientious and capable instructor, who has to contend against evil influences there, are always difficult and often useless. On the contrary, with children well controlled and carefully attended to out of school, his work is rendered a pleasure, and becomes both easy and delightful.

The improvement of the physical condition of the masses of mankind is the proper and necessary precursor of all other reforms. After it, intellectual education may safely, and moral instruction more readily be introduced.

The condition of the human body always affects, and not unfrequently governs mental action. There is truth in the old adage—"When poverty comes in at the door, love flies out at the window," and yet love is the most unselfish passion given to mortals. The Scotch have a proverb—"It is ill talking between a fu' man and a fasting." Shakespeare endorses the truth of this in his play of *Coriolanus*. The shrewd old patrician, Menenius, censures the consul Cominius for having presented a petition for mercy to *Coriolanus* at an improper time :—

"He was not taken well ; he had not dined.
The veins unfilled, our blood is cold, and then
We pout upon the morning—are unapt
To give—or to forgive. But when we 've stuffed
These pipes and these conveyances of our blood
With wine and feeding, we have suppler souls
Than in our priest-like fasts. Therefore I'll watch him
'Till he be dieted to my request,
And then I'll set upon him."

Since the only information human beings are capable of receiving must come in through the gates of the senses, it is not strange that such base needs as eating, drinking, lodging, and sleeping rightly, should largely affect our mental and moral powers. Let the reformer then attend primarily to, and reiterate constantly the supreme necessity for the amelioration of the physical condition of mankind ; for, without that, the intellectual and moral structure he proposes to rear, will be baseless, and will assuredly meet with the fate of another building we read of, which was erected upon the sands,—“And the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell ; and great was the fall of it.”

CORRESPONDENCE.

MISMANAGEMENT OF DISTRICT LIBRARIES.

MR. EDITOR—In your last number you have given strictures on the Superintendent of Public Instruction not altogether deserved. You seem to charge that it is due to his "mismanagement" in some way, that a large portion of the library money apportioned for the purchase of books is used in payment of the wages of teachers. You ask, also, "in how many districts where the libraries 'have lived beyond the day of their highest usefulness' will the books be found properly housed?" I do not know exactly what you mean by "properly housed." But I will venture to answer your question in this way: There are in the State, outside of the cities, 11,428 school districts; 8,572 of which reported themselves as provided with suitable book-cases for the preservation of their libraries. These book-cases are not supposed to be in barns or by the way side. There has, without doubt, been much "mismanagement" and carelessness in regard to these libraries, but not to the extent you suggest.

Evidently your "experience has been peculiarly unfortunate," when we remember that since 1858 scarce a single new library has been established: the law of that year permitting the library money, when less than three dollars, to be used in payment of teachers' wages. "We look in vain for any word rebuking such illegal use of the public money." Not quite so fast, Mr. Editor. You may be a good swimmer, but you are now out beyond your depth. The truth is, and here lies most of the difficulty, by a law passed in 1858 such use of the public money was made perfectly legal; and it would hardly be becoming in the Superintendent to rebuke the trustees of schools for doing what, under given circumstances, the law says they may do. Neither the law of 1847 allowing certain districts, by permission of the Superintendent, to use their library money in paying teachers, nor that of 1858, which dispenses with any permission other than a vote of the district originated with, or was sanctioned by the present Superintendent. The most that can be said reflecting upon him in this matter is, that he did not, or has not secured the repeal of both these laws. Whatever may be the opinion of the Superintendent or of others in relation to the present usefulness of the district libraries, the people still deem them of value to their children, and will not soon, as they ought not, pronounce against them. In many cases, no doubt, books utterly worthless or worse than worthless, are purchased. But I look forward to the day when this library money will again all be used in the purchase of books, not books for general instruction in the district, but good standard books of reference to be consulted by teacher and pupil alike in the school room.

Truly yours, C.

[Our correspondent is mistaken. We did not charge nor intend to charge the misuse of the district library-money to the mismanagement of the State Superintendent. We merely censured him, as the friends of education have a right to do, for speaking lightly of a grave evil. We complained, and we believe justly, of his failure to rebuke the district trustees for misapplying the money apportioned for the support of district libraries. We used the word "illegal" intentionally, and not in ignorance

of the law permitting the library money, when less than three dollars, to be used in payment of teachers' wages. See the testimony of the District Commissioners. Many of these officers make no mention of the libraries in their reports; but those who do speak of them almost invariably say that they are very much neglected, and that the money apportioned for their support is largely misapplied. We will quote a little of what is said: *Broome Co., 1st District.* "This [library] money is used in almost all of the districts for teachers' wages, and in many cases contrary to law." *Cayuga Co., 2nd District.* "Most of the school districts under my jurisdiction have used their library money towards paying their teachers, in many cases where the sum exceeds that allowed to be used for that purpose by the letter of the law." *Cayuga Co., 3rd District.* "Some districts still continue to purchase books, because they are not permitted to apply the library money to the payment of teachers' wages; while others either overlook or defy this provision of the law, and so apply it even when it exceeds \$3.00." *Montgomery Co.* "Libraries are poorly cared for, and but few of the books read; most of the library money of this year has been applied to the payment of teachers' wages." *Tioga Co.* "These important auxiliaries to popular education are scarce in this county, and whenever found are in an unusable condition." *Yates Co.* "A large share of the money apportioned for library purposes is now perverted."

The Commissioner of the 1st District, Onondaga Co. is facetious. He says: "Nothing can be more unreliable than trustees' reports in reference to libraries. Many of the trustees have not seen a single volume of the district library for years; some, on inquiry being made, frankly admitting that they had no idea where it was to be found. When they make out their reports, they do what any body else could do precisely as well—guess at the number of books. One district reported 256 volumes in 1864, 325 volumes in 1865, and 108 volumes in 1866. Another district had 100 volumes in 1864, and 20 in 1865. A third district, in 1864, had 110 volumes; the next year it expended \$452 for books without increasing the number of volumes; the following year, 1866, the library was increased from 110 to 280, without the expenditure of a single cent for books. Nor are these isolated cases. These marvelous results are annually accomplished in a large majority of the districts.

Some districts report more honestly. One reports 'nix'; another, 'about a bushel'; and a third, 'gone up.' This last, except in a few large village districts, expresses the true condition of common school libraries throughout the State."

So far as our correspondent is concerned, we are well aware that all this is carrying coals to Newcastle. We give it merely to prove that the charge of "mismanagement," which we brought against the custodians of district libraries, is not unfounded, and that we did not ignorantly censure the State Superintendent for not rebuking the "illegal" use of the public money apportioned for their support. We heartily unite with "C." in the hope that the day is not far distant when the library money will again be used in the purchase of suitable books; but we see very slight grounds for such a hope so long as those, whose duty it is to direct public opinion in the matter, are disposed to apply to neglect of duty *slacked*, rather than *caustic lime*—and to apply it with a brush.—Ed.]

EDUCATIONAL INTELLIGENCE.

RHODE ISLAND.—The report of the School Commissioner for 1866, gives the following statistics :—Number of children in the State under fifteen years of age, 56,924 ; number of public schools, 515 ; number of teachers employed during the winter months—males, 176, females, 513 ; during the summer—males, 59, females, 539. The number of children in attendance during the winter was 27,541—three hundred and fifty-eight less than the year before. The number of pupils in summer schools was 24,118—a decrease from the previous year of 1,575. The average attendance was a little greater than last year, namely, 21,538 during the winter, and 19,851 during the summer. Making allowance for the children who were too young to go to school, this average attendance is very creditable. Still it is evident that there must have been thousands of children of school age in the State, who were constantly out of school. The report contains much instructive matter both in fact, and in suggestions. The Commissioner advocates the abolition of the system of rate-bills. The schools ought to be perfectly free, in the country as well as in the city. He says : “ When the rate-bill system was established, the argument was that if parents and guardians had to pay something for tuition, they would value the privilege more. The result has shown that this argument is entitled to no weight whatever ; on the contrary, the effect is bad in keeping many of the poorer scholars from school. The children who are thus kept from school are the very ones who need the advantages of a school the most, and whose education it would be a saving to the public treasury to make entirely free.” He also recommends that the number of trustees for a single school district be limited to *one* only. The whole amount of money available for educational purposes was \$227,791. This is a larger sum than has ever before been secured in one year. The average cost, per scholar, was \$7.55. With regard to the increasing employment of women as teachers, he says that “ without intending to underrate males as teachers, he is free to say that two-thirds of the schools, which he has found in charge of men, would be better taught and better disciplined by women.” It is a pity that all are not as out-spoken as the Commissioner of Rhode Island, in claiming the right of women teachers to better remuneration. “ I have yet to learn,” he says, “ a good reason why a female teacher, doing the same service as a male teacher, and doing it better, should not have at least equal pay.” CONNECTICUT.—The Report of the Board of Education, for 1866, shows the number of common schools in the State last year to have been 1,651 ; number of departments in public schools, 2,051 ; number of children between four and sixteen years, 118,018 ; number of scholars registered in winter, 78,206 ; in summer, 70,837 ; number of scholars over sixteen, 2,233 ; number of male teachers in winter, 624 ; in summer, 115 ; number of female teachers in winter, 1,518 ; in summer, 1,995 ; average wages per month of male teachers, including board, \$45.21 ; female teachers, \$23.14. The number of school houses reported “ good,” 1,047 ; “ fair,” 295 ; “ bad,” 313. The revenue of school fund distributed Feb. 28, was \$135,375.63 ; dividend per scholar, \$1.10 ; total amount raised for schools, \$704,986.70 ;

average amount per child, \$5.94. Amount expended for teachers' wages, \$482,677.50. Total amount expended for schools, \$716,203.79. Sixty-three per cent. of the children of the State were members of the public schools during some portion of the winter. Of the remaining thirty-seven per cent., "some are at private schools; some are at useful employments; some are sick; some are too young, in the opinion of their parents, to be sent to school; but after making all these allowances, it will appear that many are unaccounted for. These are the neglected children whom we must strive to reach. As a matter of economy, as a matter of statesmanship, as a matter of philanthropy, there is nothing more important than the protection, education, and reformation of these young persons." Large numbers of children, under fifteen years of age, were employed in factories in direct violation of the law, during the whole year, a disgrace not only to the employers, but to the State. The Secretary of the Board strongly urges the abolition of rate-bills. The amount raised by them is very small—a little more than one-tenth of the whole amount raised for school purposes,—yet they are the cause of constant trouble. "Let the public schools be free." NEW JERSEY.—The School Law enacts that the State Superintendent, under the direction of the Trustees of the School Fund, shall apportion to the several counties the State School Moneys to which each may be entitled, which apportionment shall be made in the ratio of the number of children between the ages of five and eighteen in the said counties, as ascertained by the last annual report of the State Superintendent. Through carelessness in proof-reading, or for some worse cause, the Superintendent's last report contains many errors and discrepancies. For example, in one place (p. 10) the whole number of children between 5 and 18 years of age is stated to be 197,456; in another, (p. 51) the number is 209,708. On page 10, the number for Atlantic county is 4129; on page 49, the numbers in the several towns of Atlantic Co., foot 4529; while in the summary of counties (p. 51) the number is 519! The number in Monmouth Co., is given (p. 10) as 10,737; on page 36, it reads 13,747. And to confound matters still more, the schedule sent from the State Department to the several county Superintendents to guide them in the apportionment of the school moneys among their respective townships, is equally inaccurate. Its figures disagree not only with the conflicting statements of the report, but among themselves. The result may, in part, be readily apprehended; still it is impossible to foresee the full extent of the complications which must ensue. NEW YORK:—The twenty-second anniversary of the State Teachers' Association was held in the city of Auburn, commencing July 23d, and closing on the 25th. The address of welcome was given by the Rev. Henry Fowler, of Auburn. It contained, besides a cordial welcome, the speaker's views of the duty of the state to see to it that all her children have at least a good common-school education, without money and without price. The President, S. G. Williams, of Ithaca, reviewed favorably the school legislation of last winter, and exhorted the teachers to meet the liberality of the Legislature by a broad and generous self-culture, and by earnest efforts to increase the efficiency of their schools by pointing out to their pupils sources of knowledge and means of improvement, outside of the regular routine of their daily studies. He was particularly severe against that practical, special education, of which the New York *Tribune* has so long been understood to be the ad-

vocate and champion. His eulogy of Dr. Kerr was considerably overdrawn. James Cruikshank, LL.D., gave the report on the Condition of Education, an annual document, recording the history and progress of the schools, and containing such suggestions as experience of the past may dictate. The evening address was given by the Hon. G. W. Clinton, of Buffalo. Mr. Clinton, not only indorsed the free school law of last winter, but expressed the conviction that the work would not be complete until, so far as tuition is concerned, our high schools and colleges are open and free to all who desire to enter and are worthy. A committee was appointed to consider what action should be taken by the Association in reference to the cause of education, now under review by the Constitutional Convention. The committee subsequently reported recommending a sub-committee (Dr. Woolworth and Superintendent Rice,) to represent the Association before that body.

The first thing on Wednesday morning was a paper by H. B. Wilbur, M. D., of Syracuse, on "The Natural Method of acquiring Language." The Doctor does not believe in teaching Grammar to boys and girls, giving them the "science of language," before they have acquired *language* to apply the science to. He gave facts falling within the range of his own observation and experience, showing that grammar is poorly taught, and worse learned, because, for lack of language, it is not comprehended. He would accustom the pupil to the use of a language, before he would require of him its grammar. S. B. Howe, of Catskill, gave a paper on the proper limits of the free school system, maintaining that ultimately the Academy, the College, and the University must freely open their doors to all. This paper called out an earnest discussion, which elicited, on behalf of free schools, this striking point, made by Prof. Davies: "Why take my property to educate your children? Because, by law you may take and do take the bodies of my children to defend your property." Dr. J. B. Thomson, of New York, read a report, reciting the history and disadvantages of the present system of Weights and Measures, and closing with a resolution recommending the early introduction into our schools of the study of the metric system. This resolution called out considerable opposition, and a lively contest between the radicals and conservatives among the teachers, was the result. After all sorts of proper devices to defeat it, the resolution was passed by a large majority. Professor Davies read a paper on the "Application of Mathematics to General Science;" Prof. North, of Hamilton College, a short paper advocating the establishment of Normal Classes in our Colleges; and J. W. Barker, of Buffalo, a poem, "Flats and Sharps," which contained some capital hits.

The address of the evening was given by the Rev. Herrick Johnson, D. D., of Pittsburgh, Pa., on "Mental Discipline." This was an able paper, and was well received. The Dr. expressed himself as having but little faith in Mathematics as an educational force, giving it the lowest place in the scale of disciplinary agencies. He sharply criticised, also, the current method of teaching Grammar before language.

The session of Thursday morning opened with a paper by Dr. J. C. Gallup, of Clinton, on "A curriculum of Studies for Female Colleges." The Doctor advocated substantial uniformity in all the Female Colleges, and a course of study for women, as full and broad and generous as for

men, and fortified his demands with good sound arguments. He said nothing of "woman's rights," as the phrase is understood, but vindicated the claims of society, that she who has its first moulding, shall also have the most generous culture. Prof. S. G. Love, of Jamestown, read a brief paper on the "Relations of Principals and Assistants;" and D. H. Crutenden, of New York, followed with a paper on "Language, as the best means of Discipline." He stated that the general order in Education has been—first, mathematics; second, natural science; third, language: whereas, the order should be,—first, language; second, natural science; third, mathematics. He claimed that mathematics can never lead to a high state of civilization or refinement. On the teaching of language, he expressed the same views as those presented by Drs. Wilbur and Johnson.

The afternoon was devoted mainly to miscellaneous business and the election of Officers for the ensuing year. Mr. Cruikshank resigned his position as editor of the *New York Teacher*, and a committee, with power, was appointed to provide for its publication after the completion of the current volume in September. There was, as usual, a contest for the Presidency, which resulted in the election of J. W. Barker. The evening was mainly occupied with short addresses from Hon. V. M. Rice, Hon. Christopher Morgan, Congressman Pomeroy, of Auburn, and Governor Fenton. The next meeting will be held on the 25th of July, 1868, at Newburgh.

CURRENT PUBLICATIONS.

IT is common place, we know, to urge that to attain success it is not enough for pupils to study diligently—they must study intelligently. Yet teachers persist in going on in the old way, leaving them to learn by experience not only how to study but how not to study. In this way, much of the little time that can be passed in school is unprofitably spent; and after all, the majority never more than half learn the art of avoiding wasteful effort. As the author of the little book¹ before us truly says: "with no word of counsel in his whole course of study, the youth is expected to work out for himself mental success and social excellence." This is placing him at an unfair disadvantage. A few hints given from time to time may save him from much useless labor and from many discouraging failures. The great and long-continued popularity enjoyed by "*Watts on the Mind*," in spite of its antiquated style, is sufficient evidence of its intrinsic worth, as well as of the lack of a better book to take its place. In revising and abridging that work, and supplying the chapters necessary to make it suitable as a text-book on *social* as well as *mental* culture, Mr. Loomis has done a good work: and we would not be surprised if his book should obtain as wide a popularity as the original work of Watts.

We have received from Mr. Cowdery, Superintendent of Schools of Sandusky, Ohio, samples of Mapping Cards² used in the public schools

(1) *MENTAL AND SOCIAL CULTURE*, for Schools and Academies. By L. C. LOOMIS, A.M., M.D. New York: J. W. Schermerhorn & Co. 12mo. pp. 113. \$1.00.

(2) *MAPPING CARDS*, 32 packets, 6 cards each. By M. F. COWDERY. Sandusky, Ohio. Price per packet, 15c.

of that city. They consist of two series, the "Outline," and the "Full Map series." Each of the first bears a bold outline of a State or Country; the second contain the same with the principal mountains, rivers, cities, &c., filled in. They are used in this wise: After a preliminary and most excellent training, by which the pupils are taught to estimate distances "by the eye," with a good degree of accuracy, and to draw at command lines of a given length, and simple figures of any size desired, they are exercised a few minutes each day in sketching upon the black-board, first the outlines and afterwards the full maps according to any scale that the teacher may dictate. In these exercises the proper parallels and meridians are always drawn first, and generally in a different color from the rest of the maps. Finally, maps are drawn from memory with a greater or less amount of detail as time and circumstances may permit. In this way the children soon become not only quite expert at drawing, but also familiar with the general outlines of States as laid down upon maps. Thus the Mapping Cards answer a double purpose. They afford, perhaps, as good material as any thing for line drawing, and when properly used cannot but assist materially in the study of Geography.

"THE BASIS OF ARITHMETIC"^{*} claims the attention of teachers less by what it gives than by what it omits. The author believes that science must rest on knowledge, that children should be required to study generalizations *after*, not before, they have some acquaintance with the facts upon which the generalizations are based. He believes, further, that a text book should not attempt to supersede the living instructor; so he has given in this primer only what he thinks the pupil may profitably commit to memory, leaving explanation, illustration, and all that to the teacher. By this plan he has put upon forty-eight small pages of large type, what is commonly spread over one or two hundred pages. The correctness of his method can best be tested in the class room.

DRS. BEARD AND ROCKWELL have republished from the *Medical Record* a number of papers^{*} on the medical use of electricity, consisting chiefly of reports of cases of relief and cure effected by the application of the faradaic current. These cases are fairly and modestly stated, and leave little ground for doubt that, in the hands of intelligent and experienced physicians, electricity may be made to hold a high rank as a therapeutic agent. Rightly applied, its tonic effects are unquestionable, though the nature of its action is as little understood here as in other departments of scientific investigation. Drs. Beard and Rockwell have entered upon the experimental study of the subject well prepared, not only by a regular medical training, but with that absence of prejudice which is so essential to success in every line of scientific research. We anticipate good results from their labors.

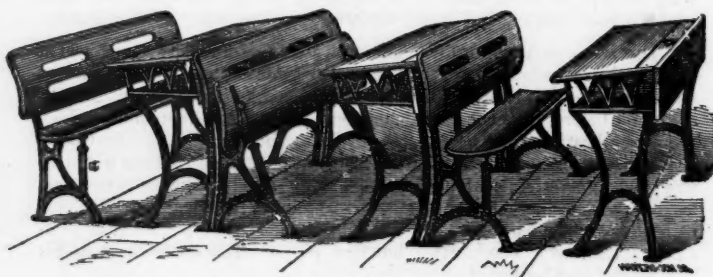
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